E. Camp Ey

WESTERN RECORDER.

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REVIEW.

"An Exhibition of Unitarianism, with Scriptural Extracts." Tract No. I.

The most *popular* course of infidelity at the present day, is that which commences with entertaining scruples respecting the Divinity of the Saviour. Men, in a Christian land, never become disbelievers at once. They would be shocked at the very idea of infidelity, were they not deceived at the outset: and afterwards, either led by slow and almost imperceptible degrees, or urged onward by the influence of vice, passion and prejudice, in a more daring course.—Unitarianism, like every other course of error, commences with doubting. The great mysteries of godliness, are at first looked at with the darkened eye of mere earthly inquisitiveness:—and as no form or comeliness is discoverable through such a medium, a course of reasoning is instituted: but here, materials for demonstration are not readily discovered; and the pride of intellect is offended. The next step is, to abolish the mysteries of the Bible; and to *form a system of liberal and rational* Christianity.—At this point, however, the caviler is too warmly met by his opponents, to admit of his remaining stationary: he is driven from his forced translations and strained interpretations of scripture, to the business of rejecting certain stubborn passages as being of doubtful authority, till, by degrees, the Bible becomes in his view, a collection of mere human productions, unworthy to be received as a revelation from heaven. And, driven from this ground, he ends but in absolute Atheism.

Matters have not proceeded to such lengths in this country: but the course is still onward. The German literati are leading the way; and some few of their admirers in this country, are scarcely a whit behind them. The majority, however, know little of what is before them, and are only driven from step to step, by their pursuers: but it is a circumstance peculiarly unhappy, that almost the whole process in this departure, is attended with the aspect of religiousness; the disbeliever, until driven to the last extremity, is flattered with the idea of being in reality a religious man. This contrivance, is the master-piece of the great enemy of souls; and it threatens to do infinitely more mischief than could be effected by all the attempts of open infidelity. The first step is taken even by many serious minded persons with little hesitation; and yet, if not retraced, this very step will prove as certainly fatal, as if, to the denial of the "Lord that bought them," they had added the grosser and the more palpable absurdities of infidelity.

Could such individuals however, have been made to see the length and the breadth of the road which lay before them, they might have been detained at the outset. The shocking absurdities to which this course of doubting and cavilling infallibly leads, might have served to frighten them altogether from the paths of error, and to urge them to a more serious investigation of truth in the spirit of humble prayerfulness. To produce such results as this, is the object of the little tract before us. For ourselves, though we are fully acquainted with the *general character* of the Socinian controversy, we have never yet found sufficient leisure or patience for entering into its minute details; and we cannot therefore become individually responsible for the authenticity of all the extracts that are contained in the tract. The latter however, bears the strongest *internal* marks of accuracy and honest representation; and as we have no doubt respecting its character, we earnestly recommend its perusal to all who are yet undecided as to the great question to which it relates. The writer has endeavoured to make this species of infidelity exhibit itself, by bringing from Unitarian writers such extracts as can be detached from their original connexion, without any material change of meaning; to these he has added, texts of scripture which show the writer's absurdity. We have room only for a few brief extracts from the work.—The following relates to the scriptures.

European Unitarian Writers.

"The writers of the books of scripture were men and therefore fallible.—*Priestley's letters to a Philos. Unbeliev. Part 2. Preface.*

"Like all other historians they were liable to mistakes with respect to things of small moment, because they did not give sufficient attention to them.—*Same work. Pref.*

"I think I have often shown that the apostle Paul often reasons inconclusively; and therefore that he wrote, as any other person of his turn of mind and thinking, and in his situation would have written without any particular inspiration.—*Priestley's His. corrup. Christ'.* Vol. ii. p. 370.

"Now we have recieved. not the spirit of the world, but the Spirit which is of God: that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth.—1 *Cor.* 2; 12, 13.

"The scriptures were written *without any particular inspiration*, by men who wrote according to the best of their knowledge, and who from their circumstances could not be mistaken with respect to the greater facts of which they were proper witnesses; but (like other men subject to prejudice) might be liable to adopt a hasty and ill grounded opinion concerning things which did not fall within the compass of their own knowledge.—*Priestley's His. Early Opinions.* Vol. iv. p, 4, 5.

All scripture is given by inspiration of God. 2 *Tim.* 3: 16.

"The scriptures contain a very faithful and credible account of the Christian doctrine which is the true word of God: BUT THEY ARE NOT THEMSELVES THE WORD OF GOD, nor do they ever assume that title: and it is highly improper to speak of them as such, as it leads inattentive readers to suppose they were written under a plenary inspiration *to which they make no pretensions.*—*Belsham's Rev. of Wilberforce, &c. Letter* 1.

"The word of God is quick and powerful.—Heb. 4; 12.

"Not handling the word of God deceitfully.—2 Cor. 4; 2.

"When ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth the word of God.—1 Thes. 2; 13.

"The Evangelical histories contain gross and irreconcilable contradictions.—*Evanson's Dissonance*, p. i.

"The Writings of Moses were inspired in so far as they instruct us concerning God, and lead us to God. He could know the age of the world no better than we do.—The history of the fall is a fable; and, though there is much truth in Moses' history, the dress is poetic. In Joshua, the circumstances of the conquest of Canaan are fictitious. The books of Samuel contain a multitude of falsehoods. There are no prophecies in the Psalms. Daniel is full of stories, contrived or exaggerated by superstition.—With the other prophets Christians have no concern.—*Extracted from the writings of Danem, a German Unitarian, as given in Erskine's Sketches of Church History*, Vol. i. p. 84.

"Peter speaks these (2 Peter 1—21) according to the conception of the Jews.—The prophets may have delivered the offspring of their own brains, as divine revelation.—*Extract from Semler, Prof. of divinity at Halle, as given in Miller's Letters on Unitarianism*, p. 205.

"For the prophecy came not in old time by the will of man, but holy men of old spake as they were moved by the Holy Ghost.—2 Pet. 1: 21.

"The Godhead could not have required of Abraham so horrible a crime; (offering up his son Isaac,) and there can be no justification, palliation, or excuse for this pretended command of Divinty.—Abraham *dreamed* that he must offer up Isaac; and acording to the superstition of the times, regarded it as a divine admonition. He prepared to execute the mandate which his dream had conveyed to him. A lucky accident, (probably the rustling of a ram, who was entangled in the bushes,) hindered it, and this according to ancient idiom, was also the voice of the divinity.—*Extract from Eichhorn, as quoted by Prof. Suart, in Letters to Channing*. p. 144, 3d ed.

"To walk on the sea, is not to stand on the waves, as on solid ground as Jerome *dreams*, but to walk through the waves so far as the shoals reached, and then to swim.—*Extract from C. F. Ammon, Prof. Theol. at Erlangen, as quoted by Stuart*, p. 144.

"Ananias fell down terrified; (Acts 5. 5) but probably he was carried out and buried while still alive.—*Extract from Thesis—Vide Stuart's Letters, p.* 145.

"The remaining verses of this, (the first chapter of Luke, from the 4th verse,) and the whole of the second chapter, are printed in Italics, as an indication that they are of doubtful authority.

"And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.—*Rev. 22; 19.

But enough of these shocking absurdities. The following exhibits some of the views of the American Unitarian writers.

"IT MAY BE DOUBTED WHETHER THERE IS ANY WHERE TO BE FOUND, A MORE PERSPICUOUS AND SATISFACTORY STATEMENT OF THE SUBJECT IN QUESTION, (inspiration) THAN THIS TRACT PRESENTS.—*Preface to the Boston Edition of Le Clerc on Inspiration*, (1820) *by the American Editor, who sub scribes himself*, A. N.

"We are very free to say, that our views of the nature of the sacred writings, and of the use weare to make of them, differ from those of our orthodox brethren.—*Unitarian Miscellany. Sept.* 1821. p. 8.

"Just in proportion as you detect mysteries in the Gospel, or doctrines which were professedly taught, as revealed truths of the greatest importance, but not intended to be understood just so far you will find reasons to distrust the divine authority of the religion of the Saviour, and to disrespect its author.—*Same work* 1822. p. 26.

"Canst thou, by searching, find out God?—Canst thou find out the Almighty unto perfection?—Job, 11; 7.

"In the opinion of Eichhorn, it was not the design of the author of the Apocalypse, to communicate any new predictions, but only to clothe in new and impressive language, the prophecies already uttered by our Saviour, and repeated by his apostles, respecting the establishment and successful propagation of the Christian religion. To effect this purpose, Eichhorn supposes the author needed and possessed no other inspiration than a poetical imagination.—*Christ. Disc.* 1822. p. 65.

The revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John.—Rev1; 1.

* "It is true, this particularly refers to the book of revlation; but the parity of reason extending to other books, I doubt not the terror of the threatning does so too."—*Doddridge in Loc.*

From the Family Visitor.

PIOUS RESIGNATION.

I lived at the distance of nearly one hundred miles from the College where I was educated. Having neither patrimony nor friends who were able to afford me pecuniary assistance, I was under the necessity of defraying my own expenses, or of relinquishing the object of my heart's desire.—The President, whose uniform kindness to me I shall never forget, gave me liberty of absence, occasionally, for teaching school, on condition that I should pursue my studies, and sustain an examination with my class on my return. One cold morning just before Christmas, having obtained leave of three months absence for this purpose, I commenced at dawn of day, a journey of eighty miles on foot, intending, as I had scarcely purse or scrip, to sleep the first night at the distance of forty miles, and the next at the place of my destination. My sedentary habits however, contrary to my expectation, unfitted me for such vigorous exertions; the ground was rough and frozen, the road mountainous and dreary, my feet became sore, and my strength almost sunk uder the effort. Under these circumstances, I fell into a melancholy train of thought, I had struggled through two years of unparallelled difficulties, and had now just entered on the third. This was the year too, into which most of the abstruse studies in the College were crowded; and consequently, the year which was expected to test the genius, and establish the scholarship of every member of the class. The most of them, being liberally furnished with the means of support, were at liberty to direct their undivided attention and pend their whole powers to the studies of the class, under the instruction of a most able and accomplished Professor, and with the advantages of experimental illustration; whilst I must pursue my weary way to a land of strangers, endure all the fatigue and all the perplexities of a school of sixty scholars, be the subject of illiberal remarks and unjust censures, trim the midnight lamp without aid, and with a delicate constitution, and finally return to College under the most unfavourable circumstances for sustaining an honourable examination with my class. I thought the ways of Providence unequal, if not unjust, in this variety of our circumstances, and was ready to repine at the severity of his dispensations towards myself.

While indulging in these criminal reflections, I emerged from a forest at the base of the mountain, and discovered a house just before me. The sun was near the western horizon; ten miles of my day's journey were unperfomed, my strength exhausted, and my spirits depressed. The house & every thing around it, indicated neatness, industry, and plenty. I envied the man who was near the door preparing fuel for the night. As I approached him, to make inquiries concerning the road, and ask him for a cup of water, he presented a mild and cheerful countenance, a plain indication of the serenity, peace, and contentment that reigned within. After answering my inquiries with politeness and intelligence, he invited me into the house to take a draught of cider. His honest hospitality was not to be declined under such circumstances, and I entered the door with the expectation of finding it the abode of domestic happiness. A strange voice from one corner of the room arrested my attention, and my eye fell on an object which filled me with horror.—A female, emaciated and deformed, with wild and glaring eyes and distorted features, raved and tottered about in the pen to which she was confined. It was but too evident, that her immortal and noblest part was deranged beyond the hope, I had almost said the possibility of recovery, until it should lay aside the elements of mortality. As soon as I had recovered the power of utterance, I tenderly inquired the cause of this mental ruin. "It was," said the man already mentioned, who had just directed one of his beautiful and obedient children to give *her mother* a cup of cider, for which she was eloquently pleading by a variety of sounds and motions—"it was a nervous fever, which brought her to the brink of the grave about nine years ago: Heaven spared her life, but the excruciating pain she endured, bereft her of reason, and left her in the condition you now behold her." The direction given to his daughter, had relieved me from the painful desire of inquiri g what relation she sustained to the family;—and his own frankness encouraged me to converse with him freely on the subject of his afflictions. I understood you to say she had been in this condition *nine years;* what has supported you so long, and rendered you apparently cheerful and *happy* under the most severe of all trials? "The grace of God, which I have found sufficient for me. Before I was afflicted, I went astray; I loved the creature more than the Creator; but now my only trust is in God. At first, I was indeed overwhelmed with grief; the powers of Hell got hold upon me; but the Judge of all the earth has done right. It will be found, I trust, when we appear in judgment, that this affliction was ordered in abundant mercy—that it has brought *me* to God, and that it will thus work out for *her* a far more exceeding and eternal weight of glory. She early devoted herself to the Lord, and was an eminent saint. Oh, how earnestly she desired and prayed that I also might be made a partaker in the same Heavenly calling! The Lord has answered her prayer, *in his own way;* and although she is not now sensible of it, we, who but for this event, were in danger of being separated forever, shall with one heart sing His praises with the Redeemer above, to eternity. She whom I love as ardently as ever, will then rejoice in this dispensation, with joy unspeakable and full of glory. This is my support—and I am happy."

Being unable to speak, I bowed adieu, and pursued my journey, with a heart full of emotions, and eyes overflowing with tears.—After this burst of feeling, my cherfulness returned, my difficulties vanished, and I now rejoice that the "Lord God omnipotent reigneth." The scene is still fresh in my recollection, and serves to guard my heart against discontent and repinings under the mighty hand of God.

POOR ROSE.

The following account of poor Rose, is a fine illustration of the power of Religion, to afford support under the most afflicting trials. It was written for the London Tract Magazine, by the clergyman who visited her in her sickness.

Rose ——— was the daughter of a poor weaver, who was wretched in every respect: wicked himself, surrounded by a wicked family, reduced to the most abject poverty by his profligate conduct, and rendered still more wretched from hardness of heart produced by the principles of infidelity which he had imbibed. The immediate neighbourhood in which this family lived, was of the same description. Owing to the prevalence of these principles, it was reduced to a state of moral delinquency, seldom known in a country town.

Poor Rose, brought up in such society, accustomed to hear every thing good blasphemed, and to see every thing evil practised, had early lost (to outward appearance) all traces of the little religious instruction which she for a short time received at a Sabbath School in the town. Had not divine grace interposed, she would no doubt have passed down the same stream of abandoned profligacy as her companions, and with them have departed into eternal misery; but it pleased God, in a remarkable manner, to snatch (as I would hope) this brand from the burning.

Her pleasing countenance and person, attracted the notice of a worthless man, who married her, took her to London, and there, after a short time, ill-treated and deserted her, then just sixteen years of age! The Christian mind shudders to reflect what might have been the fate of this young unprotected female! But the Lord protected her, and directed her way in safety, through many hardships, to her native place. Her sufferings had been blessed to her; she was left to seek for the best source of consolation, in attendance upon the preaching of the Gospel. She sat an attentive hearer, and listened to the word; she grew in grace, and in the practical knowledge of the Saviour, and "lived according to the Gospel," unobserved by professors of religion, and persecuted by her wicked family, to whom she returned blessings for curses, and real good offices for acts of unkindness. Her appearance was improved as to outward neatness, and in every respect she had become a new creature: yet she was so silent and unobtrusive, that although I was in the habit of receiving into my house all who desired to come for advice and instruction, and who appeared to be seeking the way of salvation, she ventured not to present herself among them. She knew and loved the Saviour, but she did not know *herself* to be one among His people, and for two years she proceeded in silence and unknown. During this interval, she laboured under serious uneasiness: she loved the truth, and longed to search for it in the Bible; but alas, the word of God was a treasure beyond her means to obtain! There were no Bible associations in those days:—No visiters to call at the poor man's cottage, & inquire whether he possessed the word of truth! My charge was very extensive—I knew not the wants of all. She at length was able to procure, in some degree, the treasure she desired. Her employment was winding quills: many a weary hour had she to pass at her wheel, to obtain a scanty subsistence on which she was barely able to exist. Yet, from this pittance, she by degrees saved a shilling, and with this she bought a portion of the Bible. Though imperfect, it was her delight and her companion.

Want at last produced disease. Rose had long wished to converse with her minister, and now she ventured to send for me to come to her father's wretched abode. It was wretched indeed! Those who have visited the poorest habitations of a decayed manufacturing town, may form some idea of it, but it was almost the worst of all. In this abode I found poor Rose, seated on a rude block of wood, yet neat and clean in her appearance, though evidently in the lowest state of poverty, and in the midst of the most disgusting disorder. She was pale, her features were shrunk, the pleasing aspect of youth was gone; but a heavenly cheerfulness appeared on her countenance, which will never be effaced from my memory. It spoke happiness—calm, certain, steady, well-founded happiness. She told me her distressing tale, but it was *narrative*, not *complaint;* her greatest grief was for her mother, her poor, wretched mother. "My poor mother, Sir; I say to her, Oh mother, think of your soul!"

I was much interested while conversing with her, though she was faint and suffering from pain. I inquired into her bodily wants, that I might relieve them. She expressed herself contented; one small favour she had to ask, and while mentioning it, she seemed to think it almost too much; it was to beg my intercession with a neighbouring farmer, to prevail on him to give her a little straw for a bed. The reader will readily suppose the answer made to her request; her case was mentioned to a few benevolent friends, who immediately took measures for her comfort and relief.

Before these could fully take effect, I was again summoned to visit her. She was then unable to sit up: I was shown into the place where she lay, but will not attempt to describe it. There, on the unpaved earth, covered scantily with short straws and worn out rags, poor Rose was laid. She was then in a fit—her sufferings were severe—I paused, and prayed silently for her. At length she recovered her senses sufficiently to recognize me, and I saw the same expression of cheerfulness and satisfaction again appear upon her countenance. Her mother, a perfect contrast to the daughter, began loudly to complain of their distress. Poor Rose interrupted her, and exclaimed, "Oh, mother, Mr. —— is come to talk to me about my soul; do not speak about such matters as these." Her cheerful faith encouraged me to speak to her, and to pray by her with much earnestness, while my testimony of the blessed Saviour seemed to be a cordial to her mind, which no earthly bounty could have afforded. I regret much, that at this distance of time, I cannot recall her exact expressions, but I was much struck with their simplicity and piety.

I hardly need say, that her temporal wants were not forgotten: a homely bed was procured for her, and some help afforded, though limited by the smallness of the means possessed by our friends, and the number of cases of distress then claiming assistance. Her gratitude was unbounded; the commonest necessaries of life were luxuries to her. One gift to her was invaluable; it was a complete Bible. This she prized above all the rest.

My readers will be gratified to hear that her health was in a measure restored, and for years I observed her holy, consistent walk, her happy listening countenance, and her good report as a faithful follower of Christ.

This was true happiness, because it was not to be shaken by the severest ills of life; far different from the happiness of the world which, like the rainbow, always appears at hand, and lovely to the view, but never can be attained. It was "a solid certainty of waking bliss."

Reader! are you disappointed, sorrowful, forsaken, sick, needy or in pain? Are you ready to say, "I have no friend, no hope, no help;" or are you neglected by those you love best, and left unheeded and forgotten? See, in poor Rose, one who was laden with *every* sorrow of which you can complain, and see the sufferer not merely resigned, but happy, cheerful, nay, "joyful in hope." It was the Saviour who had made her so, and he had bestowed upon her that happiness, which neither time nor circumstances, nor even death itself can take away.

OLD SELECTIONS.

CHRIST, THE CHRISTIAN'S ALL.

Art thou in captivity? Christ is thy Redeemer. Art thou wounded? Christ is thy good Samaritan. Art thou broken-hearted? Go to Jesus Christ, and he will bind it up with the healing applications of his word and spirit. Art thou sick? He is thy physician. Art thou persecuted? He is thy refuge. Art thou hungry and thirsty? He is the living bread, and the flowing, satisfying stream. Art thou weary? He is thy rest. Art thou in poverty? He is an inexhaustable treasury. Art thou in disgrace or contempt? He is thine honour. Art thou in heaviness? He is a quickening spirit.—Wouldst thou have grace? He is the fountain. Wouldst thou have heaven? He is the way.

REAL PLEASURE.

Formerly I was grieved at the very thoughts of parting with my pleasures, my worldly delights, in order to embrace soul-humbling, self-denying duties. But now, I bless my God, I can say with St. Augustine, *O! how sweet it is to want my former sweetness!* It is now my rejoicing to be without my former joys. For now I see there is a heaven in the way to heaven; and that one look of faith, one smile of my Redeemer, one glance of heaven, one grape of Canaan, one glimpse of my crown of glory, yield more sweetness, contentment and comfort, than all the corn, and oil, and wine; than all the pleasures and delights which the world affords.

The *lives* of professors are *books*, which the most ignorant and depraved can read and understand!

The pious poor are made the representatives of Christ; whatever we give them is, in scripture language, given to the Saviour himself.

WESTERN RECORDER.

UTICA, TUESDAY, OCTOBER. 12, 1824.

The Albany Synod met in this village last week, on Tuesday evening, and continued its sessions till Saturday evening. Rev. Dr. Chester was chosen Moderator, and Rev. Mr. Coe, and Rev. Mr. Cook, officiated as Clerks. The usual Narratives were communicated, and somewhat more than the usual quantity of business was transacted.

The following has been communicated to us for insertion.

NARRATIVE OF THE STATE OF RELIGION WITHIN THE BOUNDS OF THE SYNOD OF ALBANY, PRESENTED AT UTICA, OCTOBER, A. D. 1824.

The members of the Synod of Albany desire to remember, with devout ascriptions of praise to the God of their fathers, the goodness and mercy which have followed them from the beginning of their existence as a distinct branch of the church of Christ to the present time. His sparing mercy, in preserving the lives of our members almost entire during another year, deserves to be mentioned, as a peculiarly interesting fact. Only one clergyman* belonging to this body, has been removed from his labours by death, since the last stated meeting of the Synod. With this single exception, the members still live to record, with renewed expressions of gratitude, that the lines have fallen to them in pleasant places. They have a goodly heritage. The land which they inhabit enjoys all that the best agricultural and mercantile advantages, under a free government, can confer, and is numerously peopled and still peopling with immortal souls, enjoying the richest means of intellectual culture and moral improvement—making it, on the whole, a most interesting and delightful field of Christian enterprise and labour.

In addition to the above-named blessings, God has not withheld from this section of country, his Holy Spirit; but has acknowledged it as a portion of his own vineyard by planting his churches in the midst of it, and scattering over the face of it the sacred treasure of his word, and by visiting various portions of it in succession, with powerful displays of his mercy, while his grace has distilled like the dew upon all our borders. These are the experience of years that have gone by,—expressions of the divine favour for which others have praised him, and in which we also, are still permitted to recognize the mighty hand of God.

Assembled on such ground as this, the Synod are constrained by the love of God, to exhort and provoke one another, by every motive which the interests of holiness and of heaven can furnish, to use all diligence in building up, as coworkers with God, this important and interesting part of the walls of Zion. Having been, therefore, permitted by a kind Providence to assemble for the service of Christ, and having listened with deep attention to a narrative of the present state of religion within their bounds, from the Pastors and Elders assembled, the Synod feel themselves called on to communicate the same to the churches under their care. And let every reader be entreated to lift up his soul to God in prayer, that his heart may not die within him while he is led to view the spiritual desolations which pervade a large portion of this Synodical territory. Let every professed Christian within these bounds, call himself to a solemn account before God, while he peruses the following statement of facts, and inquire of his own soul, the reason of that spirit of slumber which has come over the churches, and locked up, in a great measure, the spiritual energies of this whole ecclesiastical body. Let every minister, and every elder, and every christian, ask at the bar of conscience, in the light of God's word, whether, if he had prayed more fervently, reproved and exhorted with more earnestness, lived more piously, and laboured more assiduously in his appropriate sphere, the Great Head of the church would not have answered these exertions with a blessing. Yet the watchmen upon these walls, from looking over the whole field, have been able to discern no such general effect. They appeal, therefore, to their brethren and to their own souls, to search for the cause, and to seek its remedy by the means of Christ's own appointment.

The evils which they lament, and in the view of which they desire to be humbled before God, are the general coldness and indifference which appears to pervade a majority of the churches of this body. The form of godliness is assumed. There are many that say, *The temple of the Lord, the temple of the Lord, are we.* But *where are the mourners?* It is borne to the Synod from all her Presbyteries, that too much indifference and lukewarmness prevails among professors of religion, that even the members of our churches are not all punctual to attend upon the instituted ordinances of the gospel, that the Sabbath, the delight of the pious, and "the holy of the Lord," is not suitably regarded, and that in some instances, the professed friends of Christ have profaned this day of sacred rest, by unnecessary travelling, or permitting themselves to be borne through the country in stages, and public conveyances. The Synod feel it their duty to bear testimony against this unhallowed practice, and do earnestly enjoin it on their Presbyteries to use every means in their power to secure the sanctification of the Christian Sabbath by all their churches.

While these evils, to some extent, are to be deplored in the churches, the Synod would call upon all who love the ways of Zion, to weep over the state of society. In many of our congregations, "where churches meet to praise and pray," particularly in those which lie contiguous to the Western and Northern canals, the Sabbath is profaned to an alarming degree, while the crying sins of intemperance and profaneness are spreading their pestilential influence through all the pores of Society, and blasting the fairest promise of the land.

Such are some of the abominations of both the church and the people over which the Synod desire to "weep with them that weep," and pray with them that pray; while in view of the things which remain and are strengthened, they "rejoice with them that do rejoice." They record with devout thanksgiving, that in most of the churches under their care, there has, during the past year, been no visible decrease of attention to the ordinances of God's house, that the gospel is preached with faithfulness, and heard with attention, that in some of their congregations, the Sabbath has been more strictly observed than formerly; that in a majority of the churches, Sabbath Schools, Bible classes, and catechetical instruction, in some form, have been supported with success; that the Monthly Concert of prayer has been generally attended and collections taken up for Missionary purposes, and other charitable institutions have also been patronized by many in almost all the churches.

"The New-York State Tract Society," formed at Albany in February last, deserves to be particularly mentioned, as promising great good to this section of the church. It has already done much—has sent its circulars to every portion of the State, and is publishing large supplies of the best Tracts for distribution. The Synod do most cordially recommend this Society to the patronage of all their congregations, as, in their opinion, one of the most effective instruments, with the divine blessing, of dispensing spiritual mercies to the poor, and of conveying the living truth of Jesus to the haunts of ignorance and vice.

The Synod have yet to say, for the encouragement of the churches, that, although their territory has in some respects assumed the aspect of an unfruitful field, yet some happy places are seen where have descended, and still continue to descend, the special influences of the Divine Spirit. There are some verdant spots where have grown and are now ripening, the fruits of holiness.

Passing over several congregations where appearances are said to be favourable, and where the hopes and prayers of God's people are unusually excited, and the ways of Zion are made to rejoice; the Synod would notice with peculiar satisfaction, the following Revivals of religion: In Orleans, Antwerp, Alexandria, Leyden, Leray and Lowville Square, in the Presbytery of St. Lawrence, God has manifestly come forth in his power, levelling the high places of Satan, and leading captivity captive. In the latter place, seventy-three have been added to the church; and the work is still progressing. And here we cannot refrain from mentioning, for the encouragement of Sabbath Schools, and their Teachers, that 20 scholars, and one of the teachers in the school at Lowville, are among those who, in the judgment of charity, are born into the kingdom of Christ.

Moreau and Saratoga in the Presbytery of Albany, and Kingsbury and Queensbury in the Presbytery of Troy, have been highly distinguished with spiritual blessings; and hundreds in these places, within the last year, have given evidence of that hope which maketh not ashamed. In Salem also, in the last named Presbytery, there has been a still more recent and equally powerful display of divine grace. The work commenced in the month of March last; since which time, one hundred and seventy-eight have been added to the Presbyterian church in that place, while many have joined other communions. This Revival has been exceedingly interesting in its character, and glorious in its results.

These are among the special witnesses to this body, that God has not forsaken this portion of his own Israel; and the Synod regard them as a sure pledge to the churches, that, if they faithfully wrestle with the Angel of the covenant, he will send them down a blessing till there shall be no more room to receive it.

The Synod, therefore, beseech the churches within their bounds, and every christian to be faithful. Let them look over the desolations that remain, and be humble; let them contemplate the shortness of time, and the worth of souls; and put their hands with all their might to the work of the Lord. Soon shall the dominion and the greatness of the dominion under the whole heaven, be given to the people of the saints of the most high God—the countless streams of benevolence, which are now finding their origin in the bosoms of the pious all over the world, shall meet in one channel and become a broad river, sweeping away every refuge of lies, and floating down on its surface, salvation to the ends of the earth.—And the Synod say, and let all the churches say, to *thy name, O Lord, be all the glory.*

ABSALOM PETERS, } *Committee.*
AARON PUTNAM, }

By order of the Synod.

(Attest.) JOHN CHESTER, *Stated Clerk.*

New-York State Tract Society.—This Society is daily increasing in importance: The Moderator of the Albany Synod, made a public statement last week, from which it appears that more than $1,000 have already been contributed to its funds in the single city of Albany—that more than twenty auxiliaries have been formed—that circulars, setting forth the nature and operations of the Society, have been sent into every nook and corner of the state; and that answers of the most satisfactory nature are daily received by the Corresponding Secretary.

United Domestic Missionary Society.—We have just received the last Monthly Extract from this Society, from which we learn that its operations are greatly impeded; and its prospects of future usefulness diminished at the present time, through the want of funds. This is much to be regretted. One would have thought that a society, whose funds have been managed with so much wisdom and prudence; and whose operations have been so signally blessed, would long before this, have excited a deep and extensive interest in its favour—that its funds would have been overflowing, and that Missionaries would have been pressing into the service, till the whole moral wilderness of our country should be converted into a fruitful field. But the case has been otherwise: nor is the circumstance peculiar to this particular Society. A similar complaint appears in a late number of the Boston Recorder, in relation to the Domestic Missionary Society of Massachusetts. And yet, it is an acknowledged fact, that no missionary labours have been so signally blessed; and, that no funds have been so evidently and so speedily productive, as those which have emanated from Domestic Missionary Societies. Why is it, then, that these societies are permitted to languish? Is it because the scene of operations is not laid in a foreign country, where there is every thing that is adventurous and hazardous in the enterprise? Is it because foreign missions have deeply engaged our feelings, that we remain indifferent to the claims of Home Missions? The hollow vaults of the A. B. C. F. M. present an emphatic negative to this inquiry. We fear that the cause of the deficiency, is to be sought for, in something that does very little credit to us. Yet the Christian public, if we mistake not, have been influenced more by feeling, than by a careful examination of the various and particular claims of duty. It is right for us to give liberally to all worthy objects; but, have we not uniformly given the most, where our sympathies have been the most strongly excited; and the least, where the most urgent claims have been necessarily presented to us through the medium of documents, containing little else than plain matters of fact? If so, it is time for a reformation. It is high time that the business of giving should be made a matter of calculation, as well as of feeling and duty. We ought to inquire with earnestness, what Missionary stations are suffering; what Societies are languishing; what portions of the world are famishing for the bread of life; and what understakings are attended with the most signal success. Let these inquiries be instituted, and let our appropriations be regulated accordingly.

American Melioration Society.—From Israel's Advocate for September, we learn that the Board of Directors are engaged at the monthly meeting in serious deliberation about the concerns of the Society. The Land Committee, have been directed to "Report the most eligible tract of land that has been offered them, or that they know can be procured for the settlement contemplated by the Society, and the terms on which it can be obtained, together with such particular information, as shall enable the Board to judge of the expediency of purchasing the same." This Committee have met, and it is expected that the Board will soon decide the question of a purchase. The Board have still under consideration the project of an Agency to Europe, to collect information respecting the Jews, and communicate with them on matters respecting the contemplated settlement, &c.—Mr. Frey's labours are represented as still indefatigable; and they continue to be attended with success.

Several interesting items are necessarily omitted to-day, on account of the unexpected accumulation of matter.

Religious Intelligence.

NEW-HAMPSHIRE MEETINGS.

By a happy arrangement, says the Boston Telegraph, the Annual Meeting of the General Association, the New-Hampshire Bible Society, and the New-Hampshire Missionary Society, are holden at one place, on three successive days: and the whole is concluded, by celebrating the love of Christ at his table.

These meetings which took place a few days since, are represented as having been uncommonly interesting. Narratives of religion were given to the Association by the delegates throughout the state, by

"Rev. Mr. Jackson, from Vermont; Rev. Messrs. Edward and Cogswell, from Mass.; Rev. Mr. Mead, from Conn.; and Rev. Dr. Spring, of New York, from the General Assembly of the Presbyterian Church. It appeared from these narratives, that the churches in New-Hampshire have not been so abundantly blessed, the past year, with the precious influences of the Holy Spirit, as in some years that have gone before: yet, in several places, the divine blessing has descended, and numbers have been added to the church. Nearly the same remarks will apply to the state of religion in Vermont, and within the bounds of the Presbyterian church. In Massachusetts and Connecticut, the year has not been less distinguished by revivals of religion, than most other years."

"Our correspondent does not inform us that there was made any mention of the state of our *Colleges*, in which we believe there is not any revival of religion at the present time, and which therefore, cannot but be considered as urgently demanding the prayers of all the people of God. It is gratifying to know, that the members of the body whose doings we are narrating, have sacredly set apart *one hour, between eight and nine, on Saturday evening* of each week, to be observed as a season of special prayer for the influences of the Holy Spirit. It is known that this hour is now set apart in many places, and happy would it be, were it thus consecrated in every part of our country."

"After the narratives of the state of religion were ended, Dr. Ayres, recently from the colony established at Liberia, was introduced to the audience, and gave a very interesting view of the claims of the people of Africa on our sympathy and our aid; showing at once the feasibility and the incalculable importance of the objects of the American Colonization Society, both to the bodies and the souls of men."

"On the day following the Report of the New-Hampshire Bible Society was read. Various addresses followed a collection that was taken up in aid of the funds of the Society, and the customary business was transacted during the afternoon. In the evening, a sermon was preached by Doctor Spring, after which, "the subject of forming a State Society for the promotion of Sabbath Schools and Bible Classes, was introduced; and such a Society was regularly organized on the following day."

"On the day last mentioned, the Report of the Missionary Society was read, by which it appeared that, "though in that state there remains 'much land to be possessed,' there is yet no ground for discouragement. Many missionaries have laboured the past year in the waste places of the state; some of them have been blessed with revivals of religion, and four have been settled as pastors of churches."

"A sermon was preached, a collection was taken, and the communion was then administered to a numerous body of members of the church; the lower part of the house, which is large, being almost entirely filled with communicants.—The scene was peculiarly solemn and interesting."

Respecting the exercises of the following evening, we copy the following remarks.

"The Lord was manifestly present by the influences of His Spirit. These were good days, we trust, to the souls of many—especially to the Ministers of Christ, of whom a large number were present. The audience was silent and peculiarly attentive to the discourses and the Reports, many of which made a very deep impression; and, we confidently believe will, to some at least, be as the good seed sown on good ground. We should not envy the man his feelings, who would not rejoice and bless God for such a scene as this. Christian love seemed to pervade every bosom; and the religious enjoyment of this precious meeting seemed to be, as it were, a foretaste of those joys, when the redeemed will meet together from the four corners of the earth on Mount Zion, 'with songs and everlasting joy upon their heads.'"

CATARAUGUS MISSION.

The school at this station is represented in a favourable point of light. It contains 48 children from six to sixteen years of age who are making good progress. The Missionaries, "earnestly plead with the friends of Missions, that they would do something towards their

Theological Seminary.—The Anniversary of the Theological Seminary, in Andover, was celebrated the 23d ult. We understand, (for we could not be present,) says the Bost. Telegraph, that on the day preceding, at the annual meeting of the Rhetorical Society, an Oration was delivered by Rev. *Justin Edwards*, an honorary member of the Society;—an oration by Mr. *N. Bouton*, and a Poem by Mr. *G. Howe*: and in the evening, an Address was delivered before the Society of Inquiry, by *S. H. Cowles.*—All these exercises were such, as to maintain the high character of this interesting Seminary, to interest the feelings of the audiences, and to elevate the hopes of the many pious hearts which are praying for the good of Zion.

REVIVALS.

FROM THE TELEGRAPH.

"IN LABOURS MORE ABUNDANT."

Action is, or ought to be, the present characterestic of the religious world; and the signs of the times clearly indicate that God's children must in His strength "arise and thresh the mountains;" that the Lord's spiritual house must be built; and that fervent, persevering prayer, must be accompanied with *corresponding effort.* We should not only *say*, "Lord, Lord,"—but be *doers* of His will. While we *pray*, "Thy kingdom come," we must *labour* for its advancement.

Let each individual pray *believing*, for the out-pouring of the Holy Spirit; as if the blessing would be bestowed in answer to *his* prayer, and then act as he prays; as if his efforts were the very ones which the Almighty would own and bless. Let us no longer make our own vileness and unworthiness an excuse for spiritual sloth; but remember that God often works by very unworthy instruments. May we not now hear Him saying; "Speak to the children of Israel, *that they go forward.*" "What wilt thou have me to do," should be the unceasing inquiry of every christian; and that, not only in the closet and family, but in the social circle.

It has been proposed, that those, residing in the same town, who feel most deeply interested in the great subject of religion, should meet together for prayer, (males and females in separate circles,) and inquire of the Lord, "What he will have them to do," to promote a revival in that place; and, after a week or two has elapsed, that they should again meet, to communicate the result of such prayer and reflection, resolved to go forward in the path of duty pointed out. How long shall "the children of this world be wiser in their generation than the children of light?" While "*they* compass sea and land to make one proselyte," we, with the foolish virgins, slumber and sleep! These things ought not so to be. Let us work while the day lasts, for the night of death soon cometh, in which no man can work."

REVIVAL OF RELIGION IN GERMANY.

To the Editor of the Lon. Bap. Magazine.

Sir.—Two pious German ministers of the reformed church, named J. Christian Reichartd, and J. George Wermelskirk gave me, this morning, the following account of the revival of religion in Germany.

It was not till since the close of the war, that any general attention was excited respecting evangelical religion. Five years ago, there were five or six ministers belonging to each of the churches in Berlin, which amount to twenty-one, but not any of them evangelical persons: now there is no church, where there is not, at least, one pious evangelical pastor, preaching the doctrines of the gospel, and adorning it by their conduct.

In the University of Berlin, there are thirty or forty pious students. One of the professors of the name of Tholock, about twenty-five years of age, who knows fifteen languages, is in the practice of receiving these every Wednesday at his own house, for the purpose of giving them religious instruction. About ten of these usually associate with my informant on a Saturday evening, at the University, for praying with them, and for reading and expounding the scriptures. Four of the professors in the University are pious evangelical men. One of these, named Neander, Professor of Evangelical History, is a converted Jew, of good reputation and considerable standing.

When Professor Tholock was some time since at Copenhagen, he inquired, for a long time in vain, at the University, after pious young men: at length, by accident, a person, who called at the inn, was discovered by him as being of that character, and he introduced him to a considerable number of pious youth who were earnestly seeking after God.

The pious students who have been mentioned as at the University of Berlin, were from different German Universities, and their statement respecting them was, that in all of them there were devoted youths, consecrating themselves to the service of God.

At Erlangen, in Bavaria, there are in the University three Professors: one of whom, has the reputation of being one of the most learned men on the Continent.

At Basle, in Switzerland, they were informed by one of their companions, that in the year 1818, about twenty young men were brought to know the grace of God in truth. As they had no evangelical instructors, they frequently met together for reading the scriptures and prayer. One of these is engaged by the London Society for promoting the conversion of the Jews; and another named Barkhardt, brother to the late excellent missionary of that name, is an assistant minister with Dr. Stenkopff, in the Savoy, London.

At Albufelt in Prussia, there is a minister of the Lutheran church, named Doering, the Apostle of the age. He pays a particular regard to young persons. On a Monday evening, he collects at his house about two hundred unmarried men; and on a Wednesday evening about forty young ladies; for the purpose of giving them religious instruction. He is indefatigable in visiting the prisons and hospitals; distributing religious tracts, and has been the instrument of the conversion of many to the knowledge of Christ. In all this vicinity, the churches are supplied with at least twenty evangelical pastors. The people when they want a minister, no longer inquire for those who are distinguished for their literature; but they say when one is recommended to them, "Is he a pious minister?"

A minister, named Conard, about thirty years of age, who preaches in a church in Berlin, has an excessively crowded congregation of six or seven thousand hearers: he has lately preached seven sermons from "Ye must be born again." The churches are forsaken where the gospel is not faithfully preached.

The same spirit of opposition exists there as in this country against evangelical religion. If they observe any one listen attentively, or appear serious and devout, they call them by way of reproach headhangers.

A person from the neighbourhood of Brunswick, gave the following account.—About five years since, there was not one pious person in all the neighbourhood, nor any evangelical minister. Two farmers were walking in their fields, when one of them as if his mind had been instantly impressed with the subject, said, "We possess all these riches, but we have never returnthanks to God the giver of them. Surely we ought to do so. Come let us kneel down, and give thanks to God, and seek his pardon and blessing. They enjoyed so much pleasure in this exercise, that they resolved to meet at one of their houses on a Lord's-day evening, for praying and searching the scriptures. Their wives soon united with them. Others who observed them thus assemble, asked 'What are you doing? We will meet with you.' Thus persons from different villages were collected, till the room was over crowded. These meetings were held in other adjacent villages, until there were ninety or an hundred serious persons. At length, one of the Lutheran pastors in the neighbourhood became an enlightened man, and now they all attend upon his ministry."

These revivals are attributed to the establishment of Bible and Missionary Societies; and the work of conversion has been so rapid, especially among students in the Universities, that scores of pious youths are burning with ardour to be employed in Missionary labours in any part of the globe.

The two ministers, who are very serious, well informed persons, who related the above facts, are about to visit Poland, in the service of the London Society for the conversion of the Jews. J. I.

20, *Harpur-street, July* 2, 1824.

REVIVALS IN MAINE.

In China, a revival has recently commenced, which is represented as being very powerful. In St. George; sixty-two persons, from twelve years old to seventy, have been baptized. In the first church in Nobleboro' there has been a very extraordinary work of the Lord, characterized by a profound *stillness* and *solemnity.* The subjects of it were mostly young persons, from ten years of age to twenty-five.—Here, one hundred and thirty-one have been baptized.—*Wat. Int.*

Several revivals are announced in the Narrative which is found in the succeeding columns.

* The Rev. Edward W. Rossiter, of the Presbytery of Troy, departed this life on the 16th of April last.

clothing," and "send forward something to make them comfortable in the ensuing winter."

A disposition has been manifested towards civilization. A council of Chiefs met for the purpose, among other things, of fixing a site for a place of worship, about which, they disagreed, as is too often the case, with those who possess a *whiter exterior*. Seven marriages were celebrated after the Christian manner in one day, after which, fourteen chiefs came forward and bound themselves to be faithful to the marriage contract.

The following extracts from the Journal of the Missionaries, contained in the American Christian Register, will be found worthy of perusal.

"*Sabbath, July* 4.—Our meetings on the Sabbath have of late, been more interesting and better attended than formerly—so many have been present, that the house where we have met could not accommodate them. For this and some other reasons, the Chiefs have removed the place of meeting to a more commodious building, but nearly two miles further from the mission-house, which renders it very inconvenient for us. We now have to go five miles to meeting. It is probable a new meeting-house will be commenced soon."

"*July* 5.—We were not a little gratified to notice last evening, that some of the boys had retired to a room by themselves for prayer.—There, supposing they were not heard by us, they fervently offered four prayers to that God, who will not despise the prayers of red children. Almost daily do we hear the sound of some Indian child. Oh! may the prayer-hearing God grant them a true spirit of prayer."

"*July* 9.—It is not unfrequent we see the ideas and feelings of the children expressed on slates and scraps of paper. This morning, I found on my desk a slate, on which was handsomely written the following sentence, which I copy exactly.

"I want speak some. O, I am sinner against God. God he will punish so wicked folks. O! I fraid when I die I shall go to Hell. O, great deal pain—*no stop*—no sleep. O, I must pray God please forgive me."

"*Sabbath, July* 11.—Two more children offered for the school. For the want of more help we are obliged to refuse them for the present."

"*July* 13.—An Alleghany Indian called last evening, and desired to enter two boys in the school. We told him we could not consisently receive them, but we hoped before long we should be able to take all that should be offered."

FLORIDA.

Extract of a letter from a Presbyterian Clergyman of Georgia, to one of the Editors of the Missionary: dated,

St. AUGUSTINE, July 20, 1824.

"I believe that my Master called me hither, and I rejoice that I was obedient to his call.

"I have been here more than nine weeks.—Every Sabbath I have preached twice, and attended prayer meeting by candle light. Indeed, almost every evening is a meeting for prayer, either public or private. The result, by God's blessing, has been, that a Presbyterian church has been organized and constituted here. Eleven persons, four males and seven females, were propounded, after particular examination—they made a public profession of their faith, and were received into membership. Deacons were then chosen and publicly ordained: And on the 20th of June, 1824, the 1st Presbyterian church was constituted, and the Holy Supper administered. A day which I trust will long be held in grateful remembrance by many of the inhabitants of St. Augustine. The scene was solemn. The assembly was said to be the largest ever convened here for religious purposes; —composed of almost every sect of Christians; —some Jews, and very many belonging to no religious denomination at all. We also had persons of every complexion, white, red and black. A large body of the military stationed here, marched in order and worshipped with us. Twelve persons (one more having been received) original members of this infant church, together with many of our Methodist and Episcopal brethren, and one Baptist sister, sat down together as children of the same common father, and redeemed by the same Saviour, and cordially partook of the bread of life, and drank of the cup of salvation. Assuredly the Master was with us. I do not think I ever before experienced more of the Divine presence; and I am happy to find that harmony seems to prevail, and although our meetings are very frequent, they are well attended. On Sunday last, I am told all the billiard and gambling rooms were shut, and no public balls were held.

"I must say that I never saw better order any where than here on the 4th of July. And the religious exercises on the Sabbath appear to have been blessed to the people; for the festivities of the following day were conducted with great order and decorum.

"Yesterday a Catholic applied to me for a Spanish Bible, but I had none. I yesterday gave an English Bible to a soldier, which he thankfully received. I last Sabbath propounded a converted Catholic, who wishes to have three children baptized. These matters cannot be trifled with. I forgot to tell you that the Monthly Concert of Prayer, was began here on the first Monday of last month, and well attended then and on the 1st of this month."

DEMERARA.

Some idea of the hostility to religion which prevails in Demerara may be formed from the following extract of a letter from the late Mr. Smith, published in the last London Evangelical Magazine.

"April 2, 1817, he says, "Two days after our arrival, I waited upon the Governor, being introduced by Mr. Elliott. His excellency frowned upon me. He asked me, what I had come to do, and how I purposed to instruct the negroes. I answered, by teaching them to read; by teaching them Dr. Watts' catechisms; and by preaching the gospel in a plain manner. To which he replied, 'If ever you teach a negro to read, and I hear of it, I will banish you from the colony immediately.'"

If Mr. S. afterwards obtained the Governor's permission to prosecute the objects of his mission, it was not till documents had been laid before him setting forth the harmless nature of the case.

WEST INDIA ISLANDS.—GRENADA.

A letter from the Missionaries stationed at this Island, notices some favourable religious appearances, as affording encouragement for the continuance of their labours of love; and mentions the following device for doing good, which might perhaps be advantageously adopted at other places.

"Considering activity in doing good to be the very best means of promoting the life of God in the soul, we have resolved to form a Society for visiting the sick and distressed, in which blessed work we may engage nearly all the young persons under our pastoral care, and many others who have a little leisure for the employment.—We shall endeavour that no sick person in the town of St. George's, shall remain without an opportunity of instruction, or be called from time to eternity, without being aroused to consider the necessity of being prepared for so important a change. Such as move in the higher circles, our character as missionaries will probably give us access to: those that are in a humbler station, may be attended also by our members: and thus, by well-arranged and united efforts, we may hope to prove a more extensive blessing to all classes of inhabitants in the colony, every one using the talent entrusted to his care, in promoting, to the utmost of his power, the everlasting happiness of his fellow-men."

ST. CHRISTOPHERS.

Mr. Davis, writes under date of March last, that a branch Missionary Society had been formed in that place, under very auspicious circumstances. Several gentlemen of the first distinction had become subscribers, and a number of female friends of Missions, had become successful solicitors and collectors for the funds of the Institution.

TRINIDAD.

Accounts from Trinidad are encouraging.—The population is represented as amounting to 40,000 souls; a large majority of whom are Roman Catholics. Still the authorities of the place offer every expected encouragment.—Three Chapels are offered gratis to the services of the evangelical; also lands adjoining them, and there is an opening for at least two more Missionaries. Mr. Stephenson, who communicates this intelligence, calls loudly on the friends of West India Missions, for further assistance.

MONTHLY CONCERT.

Bombay.—A letter was read from the missionaries at this station, from which we learn, that, in the publication of the Scriptures, they have received timely aid from the Bombay Auxiliary Bible Society. New editions of several portions of Scripture were needed, and some of them had been commenced. Genesis was half completed, in an edition of two thousand copies.

Mr. Hall, under date of May 29, writes, that having put their School Report into circulation, a friend, high in the company's service and altogether unsolicited, appended to it a subscription paper, which was shortly returned with an amount of 1700 rupees subscribed. Governor Elphinstone headed the list with a donation of 300 rupees. [130 dollars.] The Missionaries pursued the suggestion to some extent, and increased the subscription to 3000 rupees, or $1300. In consequence of this assistance, it was determined, as soon as practicable, to establish eight or ten schools, in addition to the twenty-six already organized.

Ceylon.—But the most animating intelligence which we have to present—the most animating, we may say, that has ever been transmitted from the East—is communicated in a letter from Mr. Garrett, at Bombay, who had received letters from Jaffna, in the island of Ceylon. He writes that *all the stations there have been favoured with the merciful visitations of the Holy Spirit, and that* SIXTY OR SEVENTY NATIVES HAVE RECENTLY GIVEN EVIDENCE OF A SAVING INTEREST IN THE MERITS OF THE REDEEMER. *Others are inquiring what they shall do to be saved.*

Cherokee Mission.—Mr. Finney, missionary at Dwight, speaks of the schools at that station as being in a high degree prosperous. He says, he never saw, at any place, in any country, more interesting groups of children than are assembled there. They are manly—docile—quick of apprehension—mild—and in every respect lovely. Of sixty scholars, not more than six are unable to read in the New Testament. Several of them are pursuing the study of English Grammar, Arithmetic, and Geography.—On the first Sabbath in May, two Cherokee women were baptized and admitted to the church. Three others entertain a hope, and others still are anxious. A recent letter from Mr. Butrick, dated at Carmel, Cherokee Nation, remarks, that, with few exceptions, the Cherokees, who were admitted to the church at the several missionary stations, during the late revivals, live like humble and devoted Christians.—*B. Tel.*

PALESTINE MISSION.

Extracts from Mr. Fisk's Journal contained in the Missionary Herald for October.

Oct. 1823. After mentioning his setting out with Mr. Jowett for Jerusalem and stopping for the night, after 3 hours ride, at a place named Nabi Yoanas, from the prophet Jonah, he describes as usual, the house in which he lodged, as one of the most uncomfortable character, &c. and adds the following.

"We talked with the Dervish about the Prophet. He told most of the story correctly, but added, that God prepared two trees to shelter him when he was thrown upon the dry land. We showed him the book of Jonah in the Arabic Bible. He read, kissed the book, read again, kissed the book again, and so on eight or ten times. Mussulmans often treat the Bible thus when we show it to them, thus acknowledging it as a sacred book. But they are like the nominal Christians who live among them, more ready to acknowledge its authority by kissing it, and putting it to their forehead and their breast, than by reading it and receiving its doctrines, and obeying its precepts."

On the two following days, the Missionaries rode over a level but desolate country to Sidon and to Tyre. Though the land was good, there was no village, and not more than one or two miserable habitations on the plain for an extent of 30 miles,—a circumstance not uncommon in the Turkish dominions. South and west of the Peninsula on which Tyre stands, the missionaries saw a multitude of ancient columns scattered on the ledges of rocks, and a number also at the bottom in the waters of the harbour. The next afternoon they set off for Acre where they arrived the following day. The Journal describes, a most elegant and splendid Mosque, built by the late infamous Jezzer Pacha, in the vicinity of his palace. Alluding to the Mussulmans, Mr. F. observes—

"Had I the faith, the wisdom, the learning, and the courage of Martyn, I might, perhaps, find access to such places, and tell these men, who are so wise in their own conceits, that truth which they are so unwilling to hear, namely, that Jesus Christ is the Son of God."

In relation to the difficulties of conversion among the Mussulmans, he writes thus:

"My mind dwells with deep interest on the question, 'How is the Gospel to be preached to the Mussulmans?' According to the established law, and a law which, to the extent of my information, is rigidly executed, it is immediate death for any Mussulman, of whatever rank, and in whatever circumstance, to renounce his religion. Undoubtedly God can so pour out his Spirit upon men, that they shall embrace his Gospel in multitudes, even with the certainty of immediate death. But has he ever done thus? Has the Gospel ever prevailed where this was the case? Under the Pagan emperors, fiery persecutions were endured, and the Gospel still prevailed. But in these persecutions, it usually was only some of the principal persons, or at least only a part of the Christians, that were put to death. Perhaps, if a few conversions should take place, and be followed by immediate martyrdom, the blood of the martyrs would again prove the seed of the church, and the persecutors cease from their opposition. Possibly the bloody and fiery scenes of the first centuries are to be acted over again. Possibly some great political revolution is to open the door for the free preaching of the Gospel to the followers of the false prophet."

On the morning of November 5th, they commenced their route through several inconsiderable villages in the vicinity of Mount Carmel. The following, calls to mind the ancient manners of the patriarchal days.

"In going from Sephoora, we met many women carrying pitchers of water on their heads. Others were riding or driving asses, which carried, some two and some four jars of water.—We soon came to a plat of green-sward, and a fountain whence the women drew the water, and where large numbers of horses and cattle were assembled to quench their thirst."

SUMMARY.

We learn from the Connecticut Mirror, that a division of the late Doct. Strong's church in Hartford, has formally taken place. The exercises on the occasion were appropriate and interesting, and much unanimity of feeling appeared to prevail.

It is announced that Mr. *Josiah W. Gibbs*, a distinguished scholar, late of Andover, Mass., has been appointed by the Corporation of Yale College, "Librarian, and Lecturer on Classical Literature, and Biblical Criticism," in that Institution. The talents and acquirements of Mr. Gibbs are well known, and every friend of Yale will be gratified by the appointment.—*R. Ch.*

Rev. Absalom Peters, of Bennington, has been appointed Professor of Mathematics and Natural Philosophy, in Middlebury College, in room of Professor Hall, resigned.

Saluda Association.—The Saluda Baptist Association of South Carolina, at their meeting in August, recommended the observance of the second Wednesday of November next, as a day of fasting, humiliation and prayer. The special reasons which caused this recommendation are, the drought which prevails in that part of the country, and the great agitation existing in relation to the choice of the next President of the United States.

Mrs. Hannah More, it is said, is in a very declining state of health.

Fayette.—The Deaf and Dumb at Hartford, appeared before La Fayette, and welcomed him with the following beautiful motto—"Our hearts *feel* what our country *speaks*."

Colonization Society.—A committee of Correspondence has been appointed in Boston, "to communicate with individuals in different parts of the country on the subject of Colonization in Africa; to aid in circulating, through the medium of the press, intelligence relative to the doings of the Society, and the state of the Colony; and to adopt such measures as they may deem expedient for the increase of the Society's funds."—*Bost. Tel.*

Emigration to Hayti.—Eighty-five persons of colour belonging to Newark, (N. J.) have embraced the offer of the Haytien government, and will embark for Port au Prince in a few days.—The vessel will carry 160 passengers. Twenty-one have sailed from Baltimore, and 200 from Philadelphia. The whole number who have left this country, "says the N. Y. Observer, is about 500. Probably as many more are now making preparations to depart."—*Ch. Mir.*

Serampore Native School.—A Native Female Society formed at Serampore, has already 17 schools, containing 335 children, the average attendance of whom, is about 230.

In addition to the Female Schools in Calcutta and at Serampore, Allahabad is likely to become the centre of an extensive sphere of Female Education.

Dr. Ayres, Agent of the American Colonization Society for West Africa, acknowledges, Sept. 14th, 1824, the receipt of $433,83 from different parts of New-England.

The Treasurer of the United Foreign Missionary Society, acknowledges the receipt of $455,83 in the month of August.

Literary & Scientific.

Southern Discoveries.—The object of a late Russian expedition for the purpose of approaching as near as possible towards the South Pole, has resulted in the discovery of two islands which have consequently received the name of Alexander 1st. and Peter 1st. They are situated towards the 69th degree of S. latitude; the one is at the 73d degree and the other at the 19, degree of W. longitude, (reckoned we presume, from St. Petersburgh;) they are the only land yet known in that region, and are probably uninhabited: but the ice prevented the navigators from approaching nearer than 30 miles.

An Edinburgh weekly paper publishes an account of a new discovery in the arts and sciences, which, it is asserted, will altogether supercede the use of steam in working machinery.—Instead of steam, hydrogen gas is introduced into the cylinder, which being destroyed by combustion, produces a complete vacuum, into which the piston rushes with irresistible force. Gas is again introduced, and raises the piston, when it is again destroyed by combustion as before. A patent has been obtained for the discovery. The engine will only weigh from 25 to 30 cwt. A small stove will supply the place of the steam boiler, and five barrels of oil, it is calculated, will take a ship to India.—*U. C. Her.*

The celebrated French naturalist Cuvier, has dissected an insect not an inch long, in which he reckons 494 muscles connected with 494 pair of nerves, and 40,000 autennæ.

We observe among the new works announced for pulication in London, a Poem entitled, "*Armageddon, or Jerusalem regained.*" Name of the author not mentioned.—*Rel. Chronicle.*

Prize Poem.—The Gold Medal, of the value of $40, proposed by F. and R. Lockwood for the best piece of original poetry, communicated for the "*Album,*" has been assigned to Mr. Nathaniel P. Willis of Yale College, son of Mr. N. Willis, publisher of the Boston Recorder.

A writer in the *Oriental Herald*, in treating on the various routes proposed for a communication between the Atlantic and Pacific Oceans, across the Isthmus, thus treats of the well known inquiry, whether the levels of the two oceans be the same.—*Christian Mirror.*

"A question of serious importance has received considerable elucidation in the course of the discussions on this topic: namely; whether of two neighbouring seas, as is the vulgar opinion, the one is more elevated than the other.—This opinion has been so prevalent, that some have even gone so far as to predict that the consequence of opening a communication between the two seas would be the inundation of the entire Isthmus. This position has, however, been combated by Don George Juan, who found the height of the column of mercury the same at the mouth of the Chagre, and at Panama; and by M. Von Humboldt, who states, that the barometrical measurements made by him at the mouth of the Rio Sinu in the Atlantic, and on the coast of the South Sea in Peru, prove with every allowance for temperature, that if there is a difference between the two seas, it cannot exceed twenty or twenty-two feet. Circumstances of a trivial or local nature, such as the configuration of the coasts, currents and winds, must have some effect in disturbing the equinorium of the ocean. The tides, for instance, rise at Porto Bello, scarcely more than a foot, whereas at Panama they reach 14 or 16 feet: consequently, the levels of the two seas must vary with the different ports. This inequality of the surface of the ocean is confirmed, by a comparison of the late observations of M. Moreau de Jonnes, on the western coast of Martinique, with those of Humboldt at the Havana, and of M. Fleurieu de Bellevue, at Rochelle, from which it appears, supposing that the instruments employed were of equal accuracy, that the elevation of the waters of the Atlantic at Martinique is nearly 40 feet greater than at the Havana, and nearly 70 feet greater than at Rochelle."

POLITICAL.

FOREIGN.

Greece—The late accounts from Greece are somewhat important. The enterprising little island of Ipsara has fallen into the hands of the Turks. The Senate and some of the principal families escaped and effected a landing at Anti-Ipsara. Ipsara makes but little figure in geography: but it has acquired considerable importance in the present struggle, from its fleet, and from the enterprising character of its inhabitants. The fleet it seems, is principally destroyed. A rumour has gone abroad that 25 ships from Hydra had succeeded in destroying a considerable portion of the Turkish fleet. This rumour was thought to want confirmation from the fact that accounts up to the 10th of July remained silent respecting it; the N. Y. D. Advertiser, however, presents us with a letter from a gentleman in Greece to his friend in N. Y. which contains a postscript dated fifteen days later, in which it is stated that Ipsara has been retaken—that the 2,000 men left on the Island by the Captain Pacha had been all destroyed, and that the cannon of the Greeks had been recovered. The same postscript represents the Greek fleet as probably engaged at that time with the Turkish fleet, and that the superiority of the latter might be expected to lead to the destruction of the former.

In addition to the above, we find the follwing intelligence in the Boston papers.

FROM SMYRNA.—Cptain King, of brig Lapwing, arrived here yesterday, in 67 days from Smyrna, informs that the Island of Ipsara was taken by the Turks, the 4th of July, and that most of the Greeks were massacred; some made their escape, and those that were very young were made slaves of; that the Greeks it was said defended themselves to the last moment, and would not be taken alive; that it was reported on the 23 of July, that the Greek fleet had been to Ipsara and massacred about 700 Turks that were left in possession of the Island and took away all the cannon, and captured two brigs and a schooner. On the 24th it was reported that the Greeks had taken 23 of the Turkish Gun boats. Capt. King saw the Turkish fleet off Ipsara the 25th.

Capt. K. also states that at the time he left Smyrna, every thing was in confusion in consequence of the assemblage of troops, &c. for an attack on Samos; and that it was estimated that 30,000 Turkish troops had passed trough Smyrna, destined for that place; and that it was hazardous for a Christian to show himself in public.

Caso has also fallen into the hands of the Turks.

Since the above was in type, we learn from the New York papers, that, the news of the recapture of Ipsara and Caso, is confirmed from all quarters; as also, the rumour that a portion of the Turkish fleet had been destroyed by three fire ships of the Greeks.

The late news of an insurrection in Spain was premature. The disturbance was local and inconsiderable.

English accounts speak of the French king as daily declining in health.

Austria and Prussia.—Austria and Prussia are beginning to exchange hostile looks. An order has been issued by the Prussian Minister of War, to march 100,000 men into Silesia, ostensibly to be reviewed by the king; but the real grounds of dispute relate to the important fortress of Mentz.—*London Paper.*

South America.—The Colombians under Bolivar, have gained a complete victory over the army of Royalists in Peru. They, however, lost one of their distinguished Generals in the engagement.

General Bolivar has declined receiving an annuity of thirty thousand dollars, voted him by the Congress of Colombia.

Crops in Great Britain and France are represented as uncommonly abundant, and of an excellent quality.

It appears from late intelligence from Cuba, that piracy is carried to as great extent around that island as at any previous time. The wrecks of twelve vessels were on the coast in a distance of 40 miles. Many Spaniards at Havana openly justify the seizure of American vessels, on the ground that Americans render assistance to the Colombians.—*Family Visiter.*

DOMESTIC.

The Political papers in this country are chiefly engrossed with two subjects.—The election of the next President, and the travelling adventures of General La Fayette. On the former of these topics we can add nothing new —at least nothing that is proper for *us* to say.—On the latter, we shall only observe, that, the General has passed on in his usual style through New-Jersey, Philadelphia, &c. to the South—that the Religious Newspapers continue their strictures on his breaches of the 4th commandment, apparently with little effect, excepting that the General, as we are told by one of the N. York papers, has refused to *receive any visitors in future on the Sabbath day.*

A dreadful gale and freshet is mentioned in the Southern papers, as having taken place about the 15th ultimo, and destroyed considerable property and a number of lives.

The number of blacks in the United States, is about two millions; and their annual increase is said to be fifty thousand.

Boats arrived at Lockport on Tuesday the 21st. ult.

MARRIED—At Whitesboro', October 5th, by Rev. Adams W. Platt, Rev. Charles G. Finney, of Adams, Jefferson Co., to Miss Lydia R. Andrews, of Whitesboro'.

OBITUARY.

DIED in Trenton, on the 17th ult., after a lingering and distressing sickness of several months, which she endured with exemplary patience and christian resignation, Mrs. *Abigail*, wife of Mr. Bezaleel Fisk, in the 52d year of her age. Her remains were interred on the following Sabbath, during the intermission of divine service; and an impressive funeral discourse was delivered in the afternoon to a crowded assembly of sincere mourners. Mrs. F. has maintained an eminently pious walk and conversation for more than 20 years past: Nor was her piety unattended with fruitfulness in good works. She was a distinguished patroness of the deserving poor. She was ever given to hospitality, and few have excelled her in the various walks of pious and charitable distribution. All who knew her will bless her memory, and regret her loss. Her surviving partner is in the deepest affliction; for as a companion, she was all that he could desire or pray for:—

"*When such friends part, 'tis the survivor dies.*"

Mrs. F. was one of those highly favoured individuals, who meet death in triumph. She died rejoicing in the Lord; relying on the merits of the "All Atoning Sacrifice" for Salvation.

DIED in Pompey, Sept. 7th. Miss *Betsey O. Merrell*, aged 18 years, much lamented by her friends and acquaintances; and by the church in that place, of which she had been a member just one year. To all who knew her, she was an example of piety to God, and devotion to the cause of the Saviour, on whom she depended for pardon and justification. Her death, as might have been expected from her life, was peaceful and happy. 'Sweet is the scene where virtue dies!' It was truly a privilege to witness such a peaceful departure. Although in the bloom of youth, with bright anticipations of happiness on earth, she was never heard to express a wish to recover. To meet the "King of terrors" with such calmness and resignation; to fall asleep so sweetly in Jesus the Saviour, is alone sufficient to reward a whole life of care. Having left a world of sin and sorrow, she has entered we trust, the blissful mansions above, to enjoy the presence of her Saviour through the never-ending ages of eternity.—[*Communicated.*]

In this village *Hariet Wells*, eldest daughter of William Williams, editor of the Utica Sentinel. Another child died from the same family a few days previous.

In this village, last Sabbath, by the hand of suicide, *Louisa More*, a person who has for some time past been partially insane. Her friends, we understand reside at the North, in the town of Adams.

LIFE OF PARSONS.

A FEW copies *only* of the life of this late eminent Missionary to Palestine, for sale at the subscription price by Merrell & Hastings and A. Seward. Utica, Oct. 12.

London Botanical or Vegeitable
OIL SOAP,
AND IMPERIAL RENOVATOR.

The above composition, so justly admired in Europe, the former for its very superior quality in extracting grease or soil of any kind, from Gentleman's clothing, and wollen cloth of every description, be the same occasioned by the hair of the head on the collar of a coat, or otherwise, by any other kind of grease, oil, paint, tar, &c. restoring the same, in a few minutes, to its former appearance, uninjured:—And the latter, for its superior qualities in extracting spots or stains caused by grease, oil, or bad handling, from all kinds of silks, satins, merinoes, Canton crapes, bombazines, and fine wollen cloths, and Ladies' dresses of every description, restoring the same, let the quality or colour be whatever it may, to its former condition and colour, without doing the least injury to either, has been, within these last few years, perfectly established in the principal cities and towns in the United States, and is now most respectfully offered for sale, for a few days only, by the Manufacturer, at Mr. Cozzens', Utica, or Williams st. New-York.

☞ It is requested, that any lady or gentleman, who entertains any doubt of the superior excellence of the above composition, will send or bring any of their garments damaged or stained as above described, for trial, and the same will be removed in their presence, in a few minutes' time, gratis; and the most satisfactory proof given that the practice so often resorted to (especially by ladies) of sending fine dresses, on account of such stains, to the Dyers, to be dyed, may in all such cases, be dispensed with. Mr. T. has no objections to calling at the houses of respectable ladies, if requested, for the purpose of proving the efficacy of the above composition. J. TRENCH,
Manufacturer.

Utica, Oct. 27, 1824.

COME AND BUY—CHEAP.

J. M'GARRY,

MERCHANT TAYLOR, at No. 114, Genesee-street, at the sign of the Grand Erie Canal Boatman, offers for sale a fresh assortment of ready made Clothing, of all descriptions and of good quality. Having been liberally patronized he returns to the public his thanks, and assures them that his desire to merit business is undiminished, and that his ability to do it is greatly increased. He has in his employ a number of very superior workmen from New-York; and, deeming punctuality and good workmanship the "life of business," he hopes to see his shop very generally patronized. He will attend to the business of those who may please to employ him with promptness and in a manner not to be excelled.

CUTTING.

The subscriber would inform the Farmers, in the vicinity, and others, that work will be cut for women to make up, and warranted to fit if properly made. Produce taken for pay.

JOHN M'GARRY.

Utica, Oct. 5, 1824. 1—6w.

POETRY & MUSIC.

"Kindled only at the skies."

HEAVEN.

The angels touch'd their harps with gentle hand,
A prelude to begin—then all at once,
With full o'erwhelming swell the strain arose,—
"O, holy! holy! holy! just and true,
"Art thou, Lord God almighty! thou art he
"Who was and is and evermore shall be!"
All heaven besides was mute—the streams stood still
And did not murmur—the wandring winds
Withheld their motion in the midst of heav'n,
Nor stirred the leaf, but hung in breathless trance
Where the first sounds assail'd them.

Pilgrims of the Sun.

A SKETCH.

The Church bell had ceased its tolling, and the audience were fast assembling, when the clergyman with praiseworthy punctuality began reading a psalm for the commencement of the exercises. The choir began their singing while yet the stamping of feet, the clattering of pew-doors, the upsetting of foot-stools, and the cudgelling of obtrusive quadrupeds were in full operation. The singers not hearing each other, soon lost their pitch and laboured on, in pain to the close of the last stanza. The assembling worshippers, were either too busy to attend to the exercise, or too unmindful of its importance, to be diverted by it, from their own engagements and contemplations. But when the singing ceased and the clergyman engaged in prayer, the scene totally changed. The noise decreased, till all was silent as the house of death. The most thoughtless were awe-stricken: the things of time and sense retired at a distance; and the petitions, the acknowledgements, and the thanksgivings of the assembly, seemed to be simultaneously poured forth to the God of prayer—to the great and glorious Being who inhabiteth the praises of eternity.

The congregation continued attentive while a second psalm was read: they joined, no doubt, in the sentiments it contained, anticipating the subject of the following discourse, and preparing their minds for its reception. The singers now *rose* with somewhat less embarrassment than before. They were not much incommoded, save from the ill-timed officiousness of the sexton, and the stamping of a few late comers; though, as severe colds were prevalent there was a multiplicity of noisy operations performed as necessary preparatives for the sermon, and accompaniments to the music. The tune commenced and the performance was respectable. There was, however, very little expression. The words were indistinctly uttered; and not more than one out of ten, among the congregation was seen with his book open before him. Some were gazing with a look of approbation; others sat with their heads down; a few were chiding the restlessness of the surrounding urchins; a small number were essaying to unite their uncultivated and discordant voices with the choir above them—even the clergyman thought it right to be engaged in the perusal of his sermon; and in short, there was but a very few, that seemed to realize that the singing was any thing more than a *drop-scence* between the religious exercises.—These few had once been singers. They knew the importance of sacred minstrelsy; and, though they regretted that the singing was not better conducted, and better understood and relished, they still enjoyed something of its sweetness; and while their own hearts were drawn heavenward, they noticed little that was passing around them. Why should these have withdrawn their influence from the choir? Could their age have excused them, in the prime of life? Or had they too high a sense of *decency* to be seen among the more active worshippers of the great Lord of the temple? Did they become discouraged because there was so little of real piety among the singers of the choir? There has been less, since their own desertion. Had they stayed, their influence might have thrown a far different aspect over the scene; and secured, at least, the general appearance of solemnity and sincere devotion among the congregation.

The sermon commenced: the common-place observations of the introduction were soon past; and the speaker began to penetrate his subject like one who really felt that he had an important message to deliver from the King of Kings.

The worshippers were once more fixed in attention: all was hushed save the voice of the speaker; there was no whispering—not a foot stirred; and a breathless silence reigned till the close of the sermon. And such is the attention that is ever paid, when both the speaker and his hearers are in earnest. At such times, too, there is a constant interchange and reciprocation of feeling. The warmth from the speaker's breast is no sooner transfused into the bosom of his auditors, than it returns with increased energy, and diffuses itself till every bosom seems kindled into holy ardour and enthusiasm.

And was not something like this to be now expected from the following song of praise?—The high praise of Zion once formed the loftiest tribute of heartfelt devotion: and when He who was bruised for our iniquities, appeared on earth with his humble followers, the singing of psalms and hymns and spiritual songs, was considered as a most sacred and sublime exercise. It was even represented in the Apocalypse, as one of the chief employments of heaven itself!

The state of feeling too, was now favourable to the deep-toned expression of sacred minstrelsy. All was solemn as the house of mourning; and had the words been selected with strict reference to the subject of the preceding discourse; and had they been sung with the same reference, and with no more than the *appearance* of correspondent feeling, we should have been favoured at least with one exercise in singing, which would correspond with the design of the institution.

But the case was far otherwise. During the sermon a number of performers of some celebrity, had found access to the gallery and taken their seats in the front ranks, with the full intention of making a respectable display.—The sexton was sent with a written billet to the desk of the clergyman; and the result was, that a set-piece was selected, the words of which formed some rather miscellaneous portions of scripture history; and the music, to be appropriate, had of course, all the effect of an oratorical exhibition, consisting of solos, duos, single voices and full chorusses in the most elegant style of design. The sermon was instantly forgotten: the gazers now stood upright upon their feet—the sleepers erected their heads—not a jarring note was heard below—and the very clergyman himself seemed for one brief moment, to forget his former impressions.

PRELUDES AND INTERLUDES.—The real design of preludes and interludes in church music, we presume is not very generally understood.—One class of performers, seem to consider them as so many signals for the display of execution. Another class, possessing less extensive powers, treat them as unmeaning appendages to the principal movement: And, a third class, though understanding something of their nature and import, are yet too unmindful of the taste of their auditors, as well as of existing times and circumstances to succeed in their object.

A corresponding diversity of taste prevails, we apprehend, among the individuals of most of our congregations, with only this difference; that, where symphonies have not been much in use, they are felt to be nothing less than so many suspensions of the devotion of the worshipper.

This seems to have been the opinion of a late correspondent of the Christian Mirror. He had noticed with much satisfaction, the entire omission of symphonies by the Organist, during an evening service, which formed the closing part of a season of fasting and prayer, for the special out-pouring of the convicting and converting influences of divine grace. Now, if *any thing like the display of execution could ever have been tolerated in church music*, it would doubtless have been peculiarly inappropriate on an occasion of such general solemnity: but this admission does not affect the question, whether *good* symphonies might not have been used to advantage; and when the writer infers the contrary from the single experiment before us, we cannot reckon ourselves among those who coincide with him in opinion.

Yet, let us not be misunderstood. We have seldom witnessed the preservation of the required effect in these delicate little productions; and did we not know the cause of this failure, we should certainly entertain different views of the subject. But the truth is, their design has been generally misapprehended.

Preludes should always have strict reference to the character of the following movement;—whether the movement be slow or rapid, joyful or pathetic, or whatever be its character, the prelude should strictly preserve the style of an introduction. Interludes, for the most part, follow the same analogy. In secular music, these kinds of symphony may be brilliant, fanciful, ingenious, and may be calculated for every possible variety of musical display; yet, in church music, where devotion, and not amusement, is the object before us, they should be short, simple, slow and solemn, and full of deeptoned expression. Let them preserve this character, and the public feeling will soon be reconciled to them; and in time begin to treat them as the welcome signals of heart felt devotion.

There is this particular advantage in preludes and interludes, that, the one supercedes the necessity of formally sounding the pitch to each of the vocal parts; and the other allows the singers short respites, which serve to increase instead of diminishing, the general expression of the performance.

The subject of Religious novels is on the whole ably treated in the following short article from the (English) Christian Observer. For the latitude of this country, however, some additional remarks are required; and these we shall add at the close of the article.

To consider the expediency of these productions, let us glance at a man as an intellectual being. It is, says the Roman moralist, the peculiar characteristic of man to be desiring to see, to hear, and to learn something new. He has mental faculties, and these are ever requiring objects on which to exercise their powers. But among the vast body of mankind there are few who have the means, the talent, the inclination and the industry to find those objects in the cultivation of abstract science. To the generality of persons, such subjects are dry and uninteresting. Their intellectual employments, are to form the recreation of their leisure, not the business of their lives; and seeking not so much for knowledge as amusement, they are naturally most attracted by what affects the passions or strikes the imagination. Hence arises the fondness for narrative, real or fictitious, in prose or in verse, which is found in every age, and in every land. There is not a single nation upon earth, the mental powers of which have been called into any degree of activity, that does not possess its popular local tales. This fact proves at once, that, while man remains the being he is, and has been from the earliest records of his manners and character, narrative, by the generality of the species, will ever be preferred to didactic composition, the latter (to revert to our own times and country) must be more or less argumentive. Now works of argument require mental exertion to be understood, and therefore are little heeded, and can have little influence among the numerous classes who are too young, too ignorant, or too indolent too bestow that exertion: whereas, works of narrative speak in language intelligible too all, the language of fact; they are consequently read every where, and by every body, in the nursery and in the library, in the kitchen and in the parlour, in the city and in the village. Here then is a most effective and most extensive means of influencing the minds of a whole population, and how has it hitherto been employed? It has been employed in transforming active benevolence into morbid sensibility, and genuine feeling into sickly sentimentalism; in heroising some vices, and palliating almost all; in disseminating infidelity, and perverting Christianity; in a word, through this medium, sophistry, baneful excitement, and the fascinations of adventure have (with some exceptions,) been combined to enlist our sympathies on the side of iniquity, and to destroy every principle of scriptural religion and sound morality. If this be a true statement, (and the nearest circulating library will show it to be so,) surely it behoves every well wisher to the spiritual interests of the community, to consider how a remedy may best be provided. For my own part, I can discover no method so feasible in itself, and so likely to succeed, as to turn the battery upon the cause which it has thus far been supporting,—to oppose religious to irreligious novels. Could we so far change popular taste, that argument and precept should henceforth wear the attractions of incident, then indeed we should have little to fear from the seductions of the novelist; but for the present, we must be content to adopt such measures as, if not the very best in themselves, are yet the best we are able to employ. Let it be granted that such works, even when dictated by the spirit of true piety, must address themselves chiefly to the feelings, and can have but little direct dealing with the understanding, still there is a great point secured; the passions and the imagination are won, or at least inclined to the right side; and this is no trifling matter in the case of a being, who is oftener led by the impulses of the heart than by the reasonings of the head. And let it further be remembered, that whatever advantage Christianity may hence derive, be it small, or be it great, it is so much clear gain, obtained, not from neutral ground, but from one of the most powerful resources that a crafty adversary has been able to devise, and wicked men to employ.

REMARKS.—The preceding argument appears to us to be conclusive in favour of *writing* rather than of *reading* religious novels. What is proper to be written, is indeed suitable to be read: but if any one were to endeavour to read *every thing* of this description, he would soon discover that human life is too short for the undertaking.

Light reading is by far too prevalent at the present day. It would seem as if men were forgetting that they are rational beings. Feeling is all the rage; and argument—but where is there such a thing as argument? The logicians, metaphysicians, and writers of systematic divinity, so lately in favour, are quite laid aside;—and at present, our writers, with few exceptions, are either far from penetrating the depths of intellect, or if thus employed, are as much neglected by the general class of readers, as if they had been the mere drudges of empty speculation.

Twenty or thirty years ago, the reverse of this representation was true. The number of readers was then comparatively small; but argument was then the rage, and feeling was almost set aside. Among the pious, especially, cool, dispassionate reasoning was almost exclusively cultivated; and sentimental writing beyond a few narrow limits, was looked upon with more than an eye of jealousy.

The medium between these two extremes ought certainly to be preserved; and it is the duty of every individual to contribute his share towards the object. Those who have not yet acquired a taste for reading, are expected for a time to be indulged with sentimental works. Those also, who are under the necessity of cultivating a polished style of diction, as well as those who are deficient in the power of fancy or imagination, may doubtless devote a portion of their time to this sort of reading to considerable advantage. But let others look to it, that they do not waste their time in *seeking mere amusement* from these sources; or at least, in *indulging too exclusively the luxuries of sentimentalism*. The former creates a distaste for more solid and profitable reading; and the latter, infallibly leads to a state of morbid sensibility which can readily kindle at the creatures of fiction and romance, and as readily become disgusted with the *unpoetic* rusticity of common life.

Indiscriminate reading is every day becoming more pernicious in its consequences; and the task of selection, though increasing in difficulty, has become absolutely necessary to every one who would spend his time in a truly profitable manner.

MISCELLANEOUS.

Recent Publications of the American Tract Society.

FISRT SERIES.

No. 76. TO-DAY. This Ttract urges upon the sinner with great seriousness, the necessity of immediate repentance. pp. 8.

No. 169. MEMOIR OF MRS. HARRIET NEWELL. In this Tract are embodied the principal outlines in the character and history of this devoted servant of Christ, comprising large extracts from her own records of the dealings of God with her, and of the motives which led her to "leave kindred and her native land," that she might carry the Gospel to the Heathen. The Tract embraces the whole of Rev. Mr. Newell's letter, giving an account of her last sickness and death, with a few short notices not before published, and the inscription on the monument erected over her grave, written by the late Rev. Dr. Worcester. pp. 24.

SABBATH SCHOOL SERIES.

No. 1. ADVICE TO SABBATH SCHOOL CHILDREN. Pointing out the duties of children previous to entering the Sabbath School, while enjoying its privileges, and in public worship; their duty to their parents, to themselves, and to God. pp. 16.

No. 2. MEMOIR OF BOWYER SMITH.—*Written by Rev. Basil Woodd.* This child, who died at the age of seven years, enjoyed the united instructions of Rev. Mr. Woodd and Rev. J. Mann, each of whom visited him during the illness which terminated his life, and both of whom have recorded in this Tract in the form of a dialogue, the conversation they had with him respecting his death and the glory which evidently awaited him. pp. 24.

No. 3. BIBLE HAPPINESS.—This is a plain history of a pious female Cottager, who exemplified the support and consolation which the Bible can afford amidst the infirmities of age, the gloom of poverty, and the sorrows of pain and affliction. pp. 16.

No. 4. THE CHRISTIAN DRUMMER.—This interesting story contains the history of a Drummer belonging to an English Regiment stationed in Scotland, who, after twenty years service in the army and navy, was converted, and was at length providentially found by two pious clergymen, by one of whom the dealings of God with him are related. pp. 12.

No. 5. JOHN OF THE SCORE, OR THE PENITENT ROBBER.—The history of this Robber was originally given by Mr. Fleming, in his "Fulfilling of the Scriptures," and is now presented *in verse*. By hearing the name of *Jesus*, this hard hearted wretch was moved to repentance, of the genuineness of which he gave much evidence. pp. 12.

No. 6. LIFE OF REV. JOHN BUNYAN;—*Author of the Pilgrim's Progress.* Containing an account of his early life, his mode of preaching, his long imprisonment, his valuable works, and his happy death. pp. 16.

(CIRCULAR)

To the Rev. Clergymen and other Philanthropists.

NEW YORK CENTRAL ASYLUM FOR THE EDUCATION OF THE DEAF AND DUMB.

The Directors of the New York Central Asylum for the Deaf and Dumb, at Canajoharie, are happy to inform the public, and particularly the friends and patrons of that unfortunate and destitute portion of our fellow beings, that the Institution committed to their care, is now in complete operation. They have erected a suitable building, and in its immediate vicinity, have provided a boarding house for the male, and a separate one for the female pupils.—The present Principal has been liberally educated, and has been five years an acting Instructer in the American Asylum at Hartford. Of course, to his own experience he adds the improvements made at the principal European Institutions, in the very difficult art of instructing the Deaf and Dumb, ever since its commencement.

The Central Asylum is now open for the reception of pupils, at the very moderate price of $80 a year for board and tuition, and the interests of the pupils themselves, as well as of the Asylum, require that those who expect to enter during the course of a year to come, should enter as soon as practicable. Payments for pupils not belonging to the State of New York, must be made six months or a year in advance, as best suits the parents or guardians of the pupils.

The Directors cannot but appeal in behalf of this infant establishment, to the understanding and feelings of a liberal and enlightened community; and entreat them, that by their bounty, a few at least of the great number of the Deaf and Dumb, who still remain destitute of the means of instruction, may be enabled to enter this Asylum, where those means are rendered peculiarly accessible, by a surrounding region of great fertility, and by a strict though liberal economy.

JAMES O. MORSE, *President.*
PHINEAS RANDALL, *Secretary.*

The Asylum is situated near Bowman's Creek Church, about six miles south of Roofsville, on the canal, and about seven miles north of the village of Cherry Valley. All applications for admission to be made to the Principal of the Asylum, or to the Secretary.

The following anecdote from an English paper conveys a fine lesson on the boasted perfectibility of our nature, and shows to what extent self-deception may exist among the greatest outcasts of society.

A lady walking across the fields in the neighbourhood of Islington, observed two very suspicious fellows who seemed watching an opportunity to rob her. Her alarm was increased by observing a fellow of a similar appearance in a pathway at a little distance from her; but as the case did not admit of hesitation, she beckoned him to stop, and addressed him with an air of confidence; "Sir, you look like a gentleman; I do not like the appearance of those fellows behind us:—I think they intend to rob me. "Madam," repeated the man, "I will—take my arm and I will attend you till quite out of danger; you will see when I wave my handkerchief, the two men will sheer off; they are my companions and we intended to rob you; but when confidence is reposed in me, I am not scoundrel enough to betray it." He attended her until she came in sight of her own house, when she offered him a guinea as a reward for his protection; but he refused it, adding, he hoped he had more honour left than to sink his character to the level of a lawyer's—"I am above taking a fee."

A gentleman conversing with his friend respecting the exercises of his own mind, before and after conversion, observed, that there was a great difference as to the *objects* of prayer:—When I was, said he, only a nominal christian, I used to pray *to my family*; if any strangers were present, I prayed *to them;* when I was alone, I prayed to *myself*—but since I have been renewed by divine grace, in all my prayers, I pray to GOD.

A GOOD THOUGT.

A correspondent suggests to us an improvement in the Police, in this age of improvements, which is simple, and might produce *some good effects*. It is this: that no Dram-Shop should be allowed to be opened, but in the vicinity of a Burying Ground: that as the customers are discontented with the slow march of time, and are for giving him wings to hurry them on to death and dissolution, they may have a clearer view of the end of their race. It might also have a further advantage: If they should happen to die in the place, as well as in the hurry of their diurnal potations, they might be *hurried* into their graves, that their names and examples might be covered up *as soon as possible, and perish together.*—*Ports. Jour.*

A gentleman in company with Mr. Richard Rogers, said to him, I esteem you, I love your company very well, but your are *so precise*;—O, sir, replied Mr. R., I serve a *precise God.*

Just received and for sale, by Merrell & Hastings, at No. 40 Genesee-street, STUART'S SERMONS on the ATONEMENT.
August 31st, 1824.

SECOND VOLUME
OF THE
Western Recorder.

As the patronage hitherto extended to the Recorder, has been such as to equal the most sanguine expectations of the publishers, they are happy to state, that arrangements are made for issuing it weekly the ensuing year, agreebly to an intimation contained in the original Prospectus. It has been the wish of some that the Recorder might be issued in the octavo form on account of the greater convenience in binding. As this plan would lessen the labours of the Editor and publishers, there could be no objection against it on their part, except what would arise from a desire to favour *in reality* the interests of their patrons. Let an octavo paper be unfolded till it assumes the *ordinary* shape and the quantity of blank margin that meets the eye may sufficiently explain our meaning.

The second volume commences with Jan. and the net proceeds as originally intended, are to be devoted to two important institutions in the Western District. It is hoped that the necessary advance in the price will not be found to operate as an objection; for the terms now proposed are as low as is usual in similar undertakings—They are as follows:

TERMS.

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Tuesday in January, 1825.

II. It will be put to subscribers at Two Dollars and fifty Cents if paid in advance; or Three Dollars if paid at the end of the year.

III. Persons becoming responsible for more than six copies and less than ten, will be allowed a discount of fifteen per cent., for ten copies or more, a discount of twenty per cent. Individuals forming themselves into companies of ten will thus reduce the price in advance to Two Dollars.

IV. No subscription will be received for a less term than one year.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.

MERRELL & HASTINGS, *Publishers.*

MERRELL & HASTINGS, have constantly on hand for sale—*MUSICA SACRA: or Springfield and Utica Collections united.* Edited by Thomas Hastings and Solomon Warriner. Also, Appendix to Musica Sacra, Musical Reader, and Dissertation on Musical Taste, by Thomas Hastings.

The above Works may also be had at the principal Book-Stores at the East and South.
Utica, August 17, 1824.

TO PHYSICIANS.

Doct. Elnathan Judd, & Son,

BEING desirous of changing their place of residence, the former now offers for sale his Farm, House and Out Houses, together with his Office, Furniture and stock of Medicine.—Terms reasonable, and immediate possession given. Paris, 20th July, 1824.

JUST received and for sale by Merrell & Hastings, No. 40, Genesee-street,
Beck's Medical Jurisprudence,
Morse's Universal Gazetteer,
——— Pocket do.
Silliman's Tour, improved edition,
Brainerd's Life,
The Faith once delivered to the Saints; a Sermon, by Dr. Beecher.
Utica, August 17, 1824.

PHYSIC & SURGERY.

DOCT. I. N. MEACHAM, has taken into partnership JONATHAN DAY, M. D.—Doct. Day brings ample testimonials of character and qualifications:—Reference to D. W. Childs, E. Bacon, and J. E. Hinman, Esqrs. Mr. W. Clark, Dr. Hitchcock and Mr. A. Kasson.

Their Office is No. 36, Genesee St. next door to the Post-Office, where they will be happy to attend all calls in their profession, and are always willing to give the public the *best* evidence of their qualifications (viz.) *Successful Practice.*
Utica, April 8, 1824. tf.

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail.
Feb. 3d, 1824. 3—tf.

TERMS OF THE WESTERN RECORDER.

This Paper will be published once in two weeks, at the Store of Merrell & Hastings, No. 40 Genesee-St. one door west of the Post Office, where communications or orders for the Paper will be recieved. Price $1 50 cents, payable in advance, or $2, if paid at the expiration of six months.

It is contemplated to publish this Paper weekly, whenever the measure shall be warranted by the extent of patronage

Any person who shall obtain eight subscribers, and remit the amount for the same, shall receive a copy gratis.

☞ Printing done at the Recorder Office on the shortest notice.